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their purpose. He is a firm upholder of the right of property, in land as well as in any thing else; but he would limit the amount of land that a man might own. In reply to the objection sometimes urged against land-reformers, that men will often refuse to take land even when they can get it for nothing, he proposes that men without means of support shall be compelled to go and settle on the public lands in the West, the government to advance them the necessary capital to begin farming with, the same to be paid for by them in instalments. He would have arbitration by State officers between labor and capital, but would not compel the parties in dispute to accept their decision. He recommends some minor measures in the interest of the laborers, and favors profit-sharing and co-operation. The combinations of capital known as 'trusts' he regards with strong dislike, and would have them all abolished by law. Such are the principal measures he proposes, and, except the one about the public lands, they contain little that is new. The real defect in them, as in so many others that have been proposed, is that they overlook the moral and intellectual causes to which the evils complained of are so largely due, and which cannot be removed by legislation. We should add that a considerable part of Mr. Gibbons's book is taken up with a history of the institution of property, which is not always up to the standard of the best scholarship, as, for instance, when he cites the early chapters of the Pentateuch as historical authority. Indeed, the whole book gives the impression that the author either lacks the ability or has not taken the trouble to master his subject.

Inebriety: its Causes, its Results, its Remedy. By FRANKLIN D. CLUM, M.D. Philadelphia, Lippincott. 12°. \$1.25.

THE author states in his preface that "the object of this book is to give a clear, correct, and impartial description of drunken frolics, their consequences, and how to avoid them. The subject is treated from a scientific standpoint, and the drunkard is pictured in colors that are true to life. His habits, his diseases, his misfortunes, his miseries, are described exactly as we find them, and the easiest and best way to cure and reform him is made known so simply and clearly that all can understand."

With the habits, diseases, misfortunes, and miseries of the drunkard, we imagine that the readers of this book are as familiar as its writer, and we therefore pass these subjects by; but in the cure and reform of the inebriate every one is interested; and if, as Dr. Clum states in his preface, he has found a way of accomplishing this, he has done humanity a great service, and doubly so if that way is an easy one. Of his ability to accomplish this transformation he is evidently thoroughly convinced. In addition to the quotation already made, he further says, "The most confirmed and degraded drunkard can be reformed if the directions given in this volume are carefully carried out. They can be carried out by even the most poverty-stricken man, if there is an honest desire in his heart to reform."

The author's method of reforming the drunkard may thus be concisely described. The first object to be obtained, in all cases, is the personal consent of the inebriate to assist in his own reformation. He should carefully think the matter over, until there is no lingering doubt in his mind about the injury alcoholic drinks are doing him. He should understand the reasons, and all the reasons, why they are not good for him. Then he should avoid the thoughts, the persons, and the places that lead to the temptation to drink, and frequent the places, associate with the persons, and indulge in the thoughts, that lead away from the temptation. He should keep busy at something that will occupy his close attention, and not become discouraged and give up the struggle, even though he should break his resolution time after time. When the resolution has been broken, he should carefully think the matter over until he understands why he failed, so that he may be on his guard against a recurrence of the same circumstance. Dr. Clum especially insists upon the treatment of drunkards as matter-of-fact men, and not as if they were the most demoralized, sinful, and abandoned of men; nor, on the other hand, must they be treated as if they were objects of great pity. They will listen to philosophical reasoning, to plain, unvarnished truth, but despise trickery and hypocrisy. After intoxicants have been discontinued, steps should be taken to restore the inebriate's health, and his surround-

ings should be made sanitary. His occupation and residence may often be changed with advantage. The views of the author, which we have endeavored to give in a condensed form, are, of course, fully elaborated in his book. He gives some sound advice to the moderate drinker as well as to the confirmed drunkard, warning him that he is in danger. He should remember that he has the same failings, passions, and frailties as other men, and is subject to the same physiological laws, disappointments, sorrows, and diseases, and that it is absolutely impossible for a moderate drinker to tell with certainty whether he will become a drunkard or not. His only safety is in avoiding intoxicants *in toto*.

One chapter of Dr. Clum's book is so remarkable, that, although we have already extended our consideration of his views more than we had intended, we must take a moment to refer to it. In the chapter referred to, which is headed 'The Inebriate Drunkard's Guide,' the writer gives advice to the drunkard, so that while he continues his habit he may do so with the least injury to his health, and thus prolong his life. Whatever may be thought of the wisdom of this, Dr. Clum recognizes, that, despite all warnings, protestations, pleadings, and tears of friends, many persons will continue to indulge in alcoholic drinks. The rules which he lays down for the guidance of such persons are as follows: 1. Alcoholic drinks, especially strong spirits, should not be taken on an empty stomach; 2. Light, dry wine, beer, or ale should be drunk in preference to strong spirits; 3. Whenever disease exists, those wines should be used which will create the least mischief, as, in gout, sherry or madeira instead of hock and claret, or the best quality of light California wines; 4. Champagne should be preferred as usually the safest; 5. Liquors should not be mixed. Other advice follows in reference to bathing, and the care of the body and its functions. The author is evidently aware that some persons may be tempted to make use of the directions which he gives to continue the evil habit, and at the same time to minimize its effects; for he says that it is to be hoped that those who have just started on their career as drunkards, and are not fully initiated in the mysteries of Silenus, will not attempt to follow these rules with the intention of being moderate drinkers, thinking to escape the disastrous effects, the terrible penalties, and the fearful evils of drunkenness. Moderate drinkers engaged in business calling for judgment and acumen, end, with scarcely an exception, as financial wrecks, however successful they may be in withstanding the physical consequences of their indulgence. From a careful perusal of Dr. Clum's book, we infer that he believes that an inebriate may be cured if he is determined to reform, but that without this determination any attempt at reformation will be a failure.

Hand-Book of Moral Philosophy. By HENRY CALDERWOOD. 14th ed. London and New York, Macmillan. 12°. \$1.50.

THE sale of fourteen thousand copies of Professor Calderwood's 'Moral Philosophy' is pretty good evidence that it contains something of real value, and all who have read the book will agree that this is the case. It is not, and does not profess to be, a great original work, laying down a new theory of our moral nature or of moral truth, but only a compendium of the best ideas of the intuitional school; and as such it is a decided success. It is much superior to the ordinary ethical text-book, especially in depth and closeness of reasoning. The author, too, though decided in his own views, is eminently fair in representing those of his opponents, and often keen and able in criticising them. The present edition of the 'Handbook' is largely rewritten, especially the chapters dealing with the basis of morals, and those in which the author criticises the Hegelians and the evolutionists. The chapter on the 'First Cause,' too, is enlarged, which, from a literary point of view, seems a mistake, as introducing matter not strictly ethical; for, though duties to God must obviously be treated in an ethical work, the subject of the divine existence and attributes belongs to another branch of philosophy. On the other hand, some topics are not accorded the space they deserve, the chapter on 'Impulses to Action,' for instance, being by no means so full and elaborate as would be desirable. On the whole, however, the work deserves its reputation, and we are glad to see it appearing in a revised form, better adapted to the wants of the present time.

Professor Calderwood's philosophy, as we have already remarked,